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## INFIDELITY AND SUPERSTITION.

Infidelity is arctic. Superstition is tropical. Infidelity is dark, cold, cheerless, almost wholly unproductive, a region and shadow of death. Superstition is hot and moist, and therefore teems with rank vegetation, a tangled jungle, matted with poisonous vines, and haunted by venomous reptiles, and breathing a deadly miasma.

But widely contrasted as they are, they agree in being equally hostile to the life of truth, though on opposite sides; and the truth is alike abhorrent from them both. Nay, there are other mysterious affinities between these two irreconcilable enemies to the truth. In the darkest infidelity there is some superstition. As in the dreary desolation of the sunless polar winter, the long black night conduces to gloomy imaginings, and conjures up many a shape of fear and foreboding; so the frozen soul of the unbeliever is disturbed by frequent fantastic terrors, and a "fearful looking-for" of evil which it knows not of. On the other hand, superstition is itself pervaded by the spirit of unbelief; for it ignores the divine truth of God's holy word, and its elements are but a mixture and fermentation of *human* fanaticism, authority, tradition, corruption, passion, sensuousness, and folly.

Hence the facility with which infidelity and superstition have so often combined their efforts to resist the truth. And hence, too, the facility with which men have passed over from one of those extremes to the other. As the lavish spendthrift has been known to change at once into the meanest of misers; or as the passionate lover, in a moment of bitter disappointment, has become a mortal foe; so the infidel, weary of the dreary and dismal rigors of his vacant creed, has plunged, as with a single leap, into the dense growth of a heated and humid superstition, resounding with the hum, and hiss, and howl of the throngs it generates. Thus, also, the fiery devotee of false religion, by turns maddened and exhausted by his unhealthy excitements, has rushed to cool his burning brain and fevered veins amid the blank snows and icy streams of unbelief.

Of the two, infidelity seems to be the more dangerous to the individual, and superstition the more perilous to society. The reason is, that the former has no proper bond of union among its disciples. It can usually unite them only by freezing them together. It organizes nothing: it develops nothing. Its institutions melt away, like the icebergs when they meet the sun. It is but



sluggishly aggressive, and its force is soon spent. The exception to this is when it is mixed up with politics, as it was for a while in the terrible French revolution at the close of the eighteenth century.

Superstition, on the contrary, binds its votaries together in the ties of a communion which runs through their very hearts. It inspires them with a blind passion, and skillfully draws out all their resources. See what old heathenism could do! What "cloud-cap't towers and gorgeous palaces" it reared! what stupendous temples and costly rituals it sustained! And more especially, see what has been achieved by Popery, that vast and vigorous system of superstition, which alone, in our times, attempts to extend itself, and "compasses sea and land" to make its proselytes. Judaism is still and stagnant. Mohammedanism is stationary at last, unless it may be among the obscure tribes of central Africa. Paganism is nowhere seeking for converts. All these have become effete and helpless; and so far from seeking to diffuse themselves and "enlarge their area," are suffering more or less from the inroads of the Gospel. But how different is the case with Popery! Look at its material wealth. It is rich beyond all estimate in the gathered spoils of ages and of nations. No scheme of religious belief has ever possessed itself of so many, so vast, and so expensive structures, or lavished on them such treasures of art and costly adornment, or endowed them so magnificently. And still, though not as it once did, it propagates itself with zeal in every clime. Its missionaries pursue our thin and scattered Indian tribes; they cruise among the remotest islands of the sea; they invade the distant East, and even penetrate the heart of shut-up China.

Aye, more. Their emissaries, by hundreds and thousands, are plying all the arts of proselytism in the bosom of Protestant nations. They are busy in frigid Norway, where a live Papist has not been seen for centuries till now. The Jesuit missions are hard at work in northern Germany to uproot, if they can, the doctrines of Luther. The Protestant supremacy is put in peril in Geneva, "the city of Calvin." Within a few years all England, the bulwark of the Reformation, has been laid out by the Pope into a great missionary field, apportioned among a full hierarchy of bishops, having more than a thousand priests laboring under their direction, where they were many less than one hundred at the beginning of the present century. Within the same period they have made even a more rapid development of numbers and resources in these United States of America and the adjacent British Provinces.

All this while, the Protestant Christians of England and America are sustaining a powerful staff of able and devoted missionaries, with numerous helpers, among Jews, Mahomedans, and Pagans; *but have scarcely begun to attempt anything toward the conversion of that Papal world of two hundred millions of perishing souls!*

Oh, blindness and infatuation! Oh, misdirection of evangelizing zeal and strength! Not that all should not have been done that has been done to enlighten and save Jew, Turk, and Pagan. But to think that nearly the entire force of evangelical Christendom should be expended upon the enlightenment of those stationary and decaying systems, which are not even meditating any assault upon Protestant Christianity, while scarcely a worthy effort is put forth to preach the pure Gospel in the midst of those benighted Romanists, who, with

blind fanaticism and deepest craft, are making such stupendous exertions to pervert us and our children from the faith! We display a noble spirit of hallowed enterprize in extending the church in regions where Christ is not named, and from whence there is no danger to be feared of any reprisal or aggression directed against ourselves. This is well. Let Jews and Gentiles be cared for. But what shall we say of the missionary policy which neglects the massed millions of Papists, who not only need the preaching of the Gospel as much as either Jew or Gentile; but who, unlike these comparatively harmless adversaries of the Gospel, are toiling in the very midst of us, and in the bosom of our Protestant families, and that with a vast array of men and means, all guided by the "one-man power," to wrest the truth of God from us and ours?

In England our brethren are beginning to show some signs of awakening to the error of this policy, as may be seen by the leading article in the issue of this Magazine for the preceding month. They are at last beginning to talk of "Continental Missions" in southern and central Europe. Would that there were any marked tokens that our American churches were rousing up to consciousness as to the appalling facts and the stern necessities of the case! What are we to expect, if nearly all the attempt at propagandism as between Popery and Protestantism is to continue, as it is now, on the side and in favor of Romanism?

It is indispensable that English and American Protestants should rise up and meet the proselyting endeavors of Rome on the spot where they are made. They must do it in pure self-defense. They must do it in pity to their own children and children's children. And

they must do it with the utmost energy of action, blended with earnest cries to God for help and success. *And more than this.* They must make a determined and vigorous onset on Romanism in its own chief seats and strongholds. While Hannibal was hovering around the gates of Rome, and keeping the republic in imminent peril of destruction, Scipio saved his country by boldly transferring the seat of war to the neighborhood of Carthage. If we would save the commonwealth of Israel, we must cripple and paralyze the remoter operations of the Papacy by striking home to its head and heart. So only can the monster die.

Almost the whole activity of evangelical Protestants of every name in America, so far as it is distinctly organized for this purpose, is concentrated in the efforts of the AMERICAN AND FOREIGN CHRISTIAN UNION. And sad it is to remember that the whole amount contributed and expended by them in our work at home and abroad, last year, but little exceeded *seventy-five thousand dollars*—a sum less than Rome is every month expending to win our soil, and to subject our people to the thralldom of her accursed superstitions and soul-destroying idolatries!

Ought this disproportion of effort between the friends and foes of truth to last? American Protestant! Lover of liberty and truth! Friend of God and the souls of men! Bible Christian! Whoever thou art, ask thyself whether thou hast done thy whole duty in this work of missions. Unless thine eyes are blinded, thou canst give but one answer to this question. And unless thy convictions are stifled, thou canst not keep back thy prompt and efficient aid. God help thee to see and do thy duty!



## ST. CUPERTIN.

For many centuries the Romish church in France has had a liturgy of its own, differing very considerably from that in use at Rome and in the Popedom generally. The difference consists chiefly in its being less disfigured with superstition and foolish monastic legends. To this "Gallican Liturgy" the French have been much attached, because its use contributed to preserve the comparative independence of the Gallican church. Within a year, however, the ultramontane party, or jesuitical faction, have succeeded in their long struggle to supplant the Gallican ritual, and introduce the Roman ritual in its stead. One consequence of this change is, that many of the dissatisfied French are disgusted with the superstitious legends thus obtruded upon their devotions.

In the *Journal des Debats*, an able and influential paper at Paris, a recent writer makes loud complaint on this score. He states that among the number of saints and miracles which had been till now unknown to the people, and which the introduction of the Roman liturgy has foisted into the national worship, the *Univers* (the organ of the Jesuits) summons particular veneration to St. Joseph de Cupertino. The *Univers*, with reason, defies the somnambulists, magnetic mediums, or spiritualists, to imitate certain of that saint's marvelous miracles. He healed the sick, inspected consciences, and if he met with any libertine, he made the wretch give forth an intolerable stench, which no washings nor even tobacco could dispel. But all this is nothing to St. Cupertino's customary and favorite miracle. "His feet," says the *Univers*, "could not stay upon the

ground without reluctance; and the least remembrance of heaven, where his thoughts and desires were, made the natural state to cease for him, by detaching from the earth his already spiritualized body. At such times they would see him raised up into the air to a height often considerable, in the presence of a crowd mute with amazement! The sight of the tabernacle, (the little cupboard on the altar in which the deified wafer is kept,) or of a crucifix, or of an image of the Holy Virgin, or the name of Jesus or of Mary pronounced in his presence, was sufficient to bring on this extraordinary phenomenon. It is hard to say whether he was more *on* the earth, or *over* it." This perpetual ascension of St. Cupertino, which made it difficult for him, as they report, to follow the religious exercises of his community, and which greatly bothered him in celebrating mass, had for witnesses, according to the *Univers*, the most distinguished personages of his time. It seems strange that some of his earth-cleaving brethren, when the gaseous saint ballooned it so unseasonably, did not resort to the simple expedient of holding him down by the coat-tails. It does not accord with our notions that such a holy man should have been so lacking in *gravity*, and so much given to "specific levity." In sending such a saint into the world, who could not make himself stick to it, divine Providence, says the *Univers*, appears to have become a "protestant" against skepticism and rationalism; and that pious print adds that his life "has come to us just in time to refute their objections."

The sensible writer in the *Journal des Debats* is of opinion, "that if the

liturgy newly introduced into our dioceses must be judged of by this specimen, it is just fitted to diminish the religious sentiment among our population. It will, unhappily, incline people to involve in the same suspicion the most sublime and salutary truths of religion with these gross superstitions; and certainly it cannot increase the veneration of men toward the Deity, to exhibit him as reduced to making protestation

against unbelief by the capers of St. Cupertin."

We could almost sympathize with this writer in his vexation and chagrin on finding his new prayer-book "farced with such a gobberidge of nonsense," but for our thinking how easy and obvious is the way of redress, by washing his hands of the whole concern, and becoming a Bible Christian—one whose faith stands in the word of God.

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### LA SALETTE.

Our readers have probably often met, in the public prints, allusions to the marvelous doings at La Salette, a mountain in the bounds of the French diocese of Grenoble. Perhaps they may be interested in a concise account of the affair.

Some three years ago, two poor children, a girl of thirteen and a boy of eleven, were tending cattle on the banks of a rivulet. When the bell of the distant village-church rang the *angelus* at noon, they ate their dinner, and fell asleep in a spot where there used to be a spring, then dried up. On awaking, they went to find their cattle, which were grazing safely on the side of the mountain. Returning to the spot where they had slept, they saw it, as they say, filled with a bright cloud. Presently the *nimbus* opened, and revealed to their view a beautiful lady sitting on a rock at the bottom of the dry basin. This, of course, was the Virgin Mary. On her brow was a garland of roses. She was arrayed in a golden apron, over a silver dress spangled with pearls. This is not the orthodox garb in which the images of the Virgin in the churches are usually rigged by their sacerdotal milliners. Of course the frightened children did not recognize her, and

were about to run away. Coaxed, however, by her gentle tones, they ventured back; and were still more amazed when she told them, in French, that she was "the Mother of God." She further informed them that she wished, through them, to make a revelation to the people. The substance of the revelation was, that the potatoe-rot was a judgment sent upon the people for breaking the Sabbath. She had some trouble in making the children understand her more classical French, as they spoke only a very barbarous *patois*, or provincial dialect. Having charged them to make known what she had told them, the vision *vamosed*, and the water resumed its flow into the dried-up fountain.

This is the tale. The children told it; the priests caught it up, and made it ring again. Houses and chapels were reared on the now sacred mount. Pilgrims thronged from all quarters to pray at the hallowed spring; and the priests drove a brisk trade in selling vials of the holy water, which possesses wondrous virtues.

Some of the neighboring priests, however, were ashamed of this clumsy fable and disgusted at the imposition practised upon the credulous, and they set themselves to expose and remove the

scandal. The abettors of the pretended miracle have accused these gentlemen of being instigated by jealousy, because the rush to La Salette had carried away the customers who used to flock to the shrines attended by those who oppose the children's tale. The publications of these gentlemen, however, indicate nothing but honesty of purpose, and they have been sustained by repeated decisions in the courts of law. One of them, the Abbé Deleon, issued a pamphlet showing that the miraculous apparition was gotten up by a crack-brained nun, one Mademoiselle de Lamerlière, who presumed to personate the Virgin. He explained her juggling operations, produced the testimony of the tradesmen from whom she purchased the peculiar articles of her dress and whatever else she wanted to carry out the illusion, corroborated by other details in regard to her character and conduct. Taking this up as a libellous assault, she brought a suit for defamation against the Abbé before the court at Grenoble, and sued for damages to the amount of 20,000 *francs*. The case was tried last year. Some very queer testimony was given in. One witness for the prosecution, the Abbé Lemonnier, deposed that he had seen sixty thousand pilgrims at La Salette pass a whole night in prayer, with their knees in the snow and their heads in a fog, (which last might have been true in more senses than one,) *and yet not one among them all took cold!* After a full trial of the case, the Abbé Deleon was honorably acquitted. Mademoiselle de Lamerlière appealed to a higher tribunal, and the second trial came off last May. The court sat with closed doors, excluding the public and the reporters for the press, assigning as the reason

an unwillingness to bring any more scandal upon the church. This is a speaking fact. What must those details have been, which were so unfit to reach the ear of the public! The sentence, however, has been published, and it fully confirms the decision of the court below in favor of the defendant.

So much for the chief person in this holy hoax. As to the children whom she used as tools, they were soon spoiled by the notice they attracted. Mélanie, the girl, has gone off with an Englishman, who has made her his prey. The boy, Maximin, has also turned out very poorly. A precious set of *dramatis personæ!*

When in Italy, we were much surprised at the odd and ingenious argument of a priest in defense of the "pious frauds" so much practised in the church of Rome. He did not vindicate them, as Pascal says the Jesuits did, on the ground that lying is a virtuous economizing of the truth, a commodity so precious that it is a sin to squander it too freely. Our subtle Italian seriously argued that the church is engaged in a warfare with Satan; and in this warfare, as in any other, all stratagems are lawful, and that the use of deception is only beating the devil with his own cudgel, and serves him right! We were aware that the monkish crew were great adepts at lying, but we doubted if even they were a match for the old Deceiver at his favorite weapon. Such practices, and such arguments in support of them, are among the marks of the Beast, "even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish."



## FOREIGN FIELD.

### BRAZIL.

The public mind at Rio Janeiro has been much stirred by a scandalous affair. A young woman, Marguerite Kerth, married to Mr. Schopp, a German, applied to the Bishop of Rio, telling him that she wished to renounce the Protestant for the Catholic faith. The prelate consented, and the abjuration was pronounced. It appears that he made no inquiry as to the motives of the woman in taking this step, nor even as to her moral character. She has proved to be but a sorry acquisition. Soon after, the woman came back to the Bishop, and demanded his permission to intermarry with a Mr. Franklin Bresiliero Jansen Lima, a Romanist. In other words, to call the thing by the right name, she asked the prelate to sanction adultery. It would seem that such a request ought to have opened the eyes of the dignitary, and made him regret that he had taken such a person into the bosom of his church. Not at all. Considering marriage to be, not a civil contract, but a religious *sacrament*, which can only be administered in his communion, and that consequently every Protestant marriage is null and void, and the issue illegitimate, the prelate authorized this woman to contract the new marriage, which accordingly took place. These are the acknowledged facts.

The press at Rio was greatly moved, and rose up with remarkable unanimity against this decision of their Bishop. The *Comercio*, the most moderate and influential of the journals in that capital, devoted to this question some five or six articles in the space of ten days. The Bishop attempts to justify his con-

duct, and maintains its strict legality. "I gave her this permission," says he, speaking of the woman Schopp, "by a letter of the 27th of January last; because, all the customary measures having been taken, there appeared to be no canonical bar between the said Franklin and Marguerite; and because the so-called marriage of the latter with Schopp was evidently null, having been celebrated contrary to the rule of the Council of Trent, published as law, and always observed in this empire."

Thus, according to the Bishop of Rio, Papal law necessarily and logically draws this scandalous consequence, that a bond, valid in every part of Germany, may be sundered in Brazil by a mere act of abjuration, sincere or not. In other terms, the Romish church, wherever she can carry out into practice her settled principles, authorizes what in every country in the world would be called adultery. Public opinion in Brazil is much occupied with this state of things, and on all sides demands the introduction of civil marriage, or at least a revision of the existing laws.

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### IRELAND.

The Lord continues to bless the labors of the different Societies which are engaged in evangelizing this country. At a meeting recently held in Geneva, Mr. Coughlan, Secretary of the Irish Church Missions Society, stated that forty-seven ministers, and more than three hundred Bible-readers or lay evangelists, were at work; and that the list of converts from Popery now exceeded fifty thousand. Popery is also weakened still more by emigration. In

the diocese of Tuam, in places where there used to be less than a dozen Protestants, large churches have been erected, and are filled with devout worshippers. In Dublin the work has made such an impression, that the priests, in their desperation, are stirring up mobs to break up the meetings and Sunday-schools by violence. Such things are an indication of the power of the good work, rather than a check upon its progress. When Satan "rears up" in this way, it is certain that he feels his kingdom to be endangered. We may add, that the famous Dr. Newman, the ablest and most zealous of Papist perverts, lately declared that ten thousand Irish colonists had abandoned the Romish church for the Protestant worship in the single State of New-York. He probably got his statistics from some of his brethren here; but we doubt not, if an exact return for the last thirty years could be obtained, the number would be found much larger than this, especially if the children of the converts were to be counted.

### BELGIUM.

There is a singular state of things in this thoroughly Popish country; so Popish, that in 1830 a political revolution was gotten up under priestly influence, which rendered the country independent of Holland and its Protestant government, in order to secure a more complete ascendancy to the church of Rome. Yet, strange to say, it is from that date that the revival of Protestantism began. Protestantism, which had once greatly prevailed in those countries, was well nigh extinguished in the blood of the countless martyrs slain when the Netherlands were subject to the merciless Spanish rule; so

that scarcely a visible relic of the Reformation remained at the revolution in 1830. Since then, some forty churches, several of them quite large, and all animated by a zeal for the truth of God and for the souls of men, have been gathered. This good work goes on apace. Within the last three months *twenty* converted Romanists have been admitted to the Lord's supper.

But besides this movement of proselytes coming out from the Romish corruptions, and protesting against them, there is another and more general movement in the body of the national church itself. In 1830, the liberal party, who were no bigots, joined with the clerical party to secure the independence of their country. Since then, these parties have been quite antagonistic to each other. The priests have striven to aggrandize their order, have succeeded in getting the control of nearly all the arrangements for public education, and in acquiring the supremacy over the cabinet and parliament. The liberals have opposed them with great determination and ability, but with little success. They are, though not all of them, deeply infected with infidelity. Knowing nothing of the Bible, which they have not read,—having no understanding of Christianity, except as it is caricatured by Popenry,—they look upon religion as mere superstition and priestcraft. Nevertheless, they retain their formal connection with the established church, though contending for freedom of thought and speech, and for political liberty, against the aggressions of the hierarchy. Their strength is in the populous cities, and among the State universities, and the educated classes. The sway of the priests is chiefly among the working classes in the towns and the agricultural population in the country. Sus-



tained by these ignorant masses, and controlling their suffrages at the popular elections, the Bishops have secured a considerable majority in the Legislature, and have also the ministry on their side.

The conflict is between mind and numbers. It has recently come to a very singular crisis, though the end is not yet. The clergy induced the Government to propose a bill in Parliament, the object of which, though very artfully framed, was to bring the charitable institutions of the country, and rich endowments, with the power and influence which naturally go with such things, under ecclesiastical management and direction. The projected law was under discussion for many weeks, through which the liberals resisted it strenuously at every stage, till at last it passed its second reading by a majority of two to one. The public feeling, which had been rising to a great pitch of excitement, hereupon came to an outbreak. A "mob of gentlemen" forced themselves into the chambers and tumultuously broke up the session. The Pope's nuncio, who was present, was loudly hooted; and in great terror, like poor Bedini in New-York, sought safety in flight and concealment. The mob, with loud shouts of "Long live the King!" who is highly popular, and with fierce cries of "Down with the Jesuits! Down with the convents!" filled different parts of the city with tumult. Beyond this, no violence was offered to the person of any one, nor to property, except that the windows of the Jesuit quarters were broken. Quiet was at length restored by a harmless display of the military; and still more by the wisdom of the King, who prorogued the Parliament for a month. The disturbance was not confined to Bruxelles, but repeated itself in most

of the chief cities, as Liege, Ghent, Antwerp, and others. Even from the most bigoted towns, such as Louvain and Bruges, the town-councils have sent in earnest remonstrances to the King against the projected law. The clergy have sustained a severe defeat on a favorite measure, on which they were ready to stake everything. It will soon be seen whether this sudden breach can be healed, or whether it will widen till the whole fabric of priestly domination shall fall into ruins.

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### FRANCE.

The annual meetings of the different benevolent associations supported by the Protestants of France, indicate decided progress. As these meetings have been duly reported by the foreign correspondents of our different religious newspapers, we shall not need to go into the details. Our esteemed brother and fellow-laborer, the Rev. Dr. KIRK, spoke in French at six of the meetings, though laboring under a severe cold. His glowing sentiments appear to have met with warm approval.

The Evangelical Society has been much occupied, during the past year, in struggling to establish the rights of conscience and liberty of worship. But while they have succeeded in obtaining the re-opening of several of their churches which had been closed for years by the mandates of the police, other churches in other places have been arbitrarily shut up, and the introduction of Protestant worship into towns where it was newly attempted has been suppressed by the civil authorities. One minister states, that *since 1852 religious freedom has been lost in France*. In his department, all the Protestant churches, with one exception, have been shut up by armed force. The meetings are rigor-



ously interdicted, and the people have to assemble in the depths of the forests or among lonely hills of rock, to avoid persecution by arrest, fines, and imprisonment.

In the *Archives du Christianisme* for May 23d there is a most interesting report of a trial of three faithful servants of Jesus Christ before the *Tribunal de Jonsac*, (Charente-Inférieure,) which occupied three days. The party principally accused, M. Massy, Jr., a layman, was charged—1st, with having held a religious service in a private house without legal authorization; 2dly, with having spoken disrespectfully of the apostolic and Roman Catholic religion; and 3dly, with having insulted a priest salaried by the State. The second defendant, Mr. Ledoux, was charged with being present with M. Massy at his first-named offense; and the third defendant, Mr. Rambaud, was arraigned for suffering his house to be used on the occasion, though it appeared he was not at home at the time, and knew nothing of the matter till after it was over. In his defense, M. Massy showed, first, that the concourse of persons beyond the number of *twenty* (which made the meeting illegal) was not anticipated by him, and that it was beyond his control, having been occasioned by the curiosity of the people excited by the denunciations of the parish priest, who had proclaimed him from the altar a wolf and a demon. On the second charge, he clearly showed that he had said nothing in regard to the Romish religion beyond what was justified by the acknowledged rights of discussion. As to the third charge, it was proved that it was rather the priest who insulted him. A most admirable and eloquent plea, reported in full, was made for him by the Rev. E. de Pressensé, a minister of the Taitbout

chapel in Paris, who was permitted to speak in M. Massy's behalf. His *plaidoyer* shows that his eminent pulpit eloquence is not superior to his forensic ability. Two professional advocates also spoke with great energy and warmth in behalf of the defendants. In giving sentence, the court acquitted M. Massy, Jr., on the second and third accusations; but on the first, of celebrating unauthorized worship, condemned him to a fine of three hundred *francs*. Mr. Ledoux was sentenced to pay fifty *francs*, and Mr. Rambaud sixteen *francs*. Dissatisfied with this decision, the public prosecutor has appealed the case to a higher tribunal. The written *constitution* of the French empire guarantees to all religious equality before the law; but the laws, especially as interpreted and applied by many of the legal functionaries, do not recognize this just principle. Hence these crying abuses, so disgraceful to the imperial government and the nation.

Among the *oddities* of Popery, one of the latest, which will seem scarcely credible to some of our readers, though it is a fact perfectly authenticated, is a Jesuit raffling himself off in a lottery! Lotteries for building churches are not uncommon in Europe. We have seen at Rome a Cardinal presiding publicly at the drawing of the lots. But this case is original and *unique*. The Jesuits are building a church at Paris in the *rue de Sèvres*. Being in want of *l'argent* to complete it, and having nothing else of any value to offer, they have advertised a raffle, of which the tickets (price one hundred *francs*) can be bought only by ladies. And the prize is the Rev. Father Lefevre, a lent-preacher of some note, who is to be at the disposal of the lady who wins him for three whole days, during which he will, for her benefit, preach, pray, meditate, go

on pilgrimage, etc., etc., as she may demand!

A Gallican paper, the *Observateur Catholique*, commenting on a letter from Berlin which says that in Austria conversions to Protestantism have increased rapidly since the last *concordat* with the Pope, remarks as follows: "We should be surprised if it were otherwise. The progress of Protestantism must necessarily correspond with that of Ultramontaniam. In France it is the same, and the Protestants have made great progress among us for some years past."

On the 11th of April a new and handsome chapel was dedicated to the Protestant worship near the Luxembourg Palace, in Paris. It will contain above six hundred hearers, and has school-rooms and a parsonage connected with it. This is the result of much toil and self-denial. It owes much to the zeal of M. Rosseur de Saint-Hilaire, a professor in the College of the Sorbonne, and formerly a Romanist. We are gratified to find that the *Académie Française* has just conferred upon this gentleman the Morin prize of three thousand francs, annually awarded to the author of the best historical work in French which may appear during the year. The work, in this instance, is a History of Spain; and it was while engaged in the researches preparatory to this work that the talented author was led to know the truth and to embrace Protestantism. "Them that honor me, I will honor," saith the Lord.

The evangelical church of Lyons, a most active body of missionary Christians, numbering above six hundred communicants, mostly converts from Popery, dedicated their new central house of worship on Sunday, the 5th of July. It has been two years in building, and will accommodate above one

thousand hearers. It was a holy and joyous festival.

## SPAIN.

"According to the *Espana*, a very pious paper, upward of fifteen Spanish churches, including the cathedral of Segovia, were robbed during the month of March. In that of April seventeen were robbed, including the cathedral of Burgos; and the valuable sabre of General Urbistondo, a testimonial of his services, was stolen from his corpse while the funeral service was being performed over him in the church of San Martin, at Madrid! The *Espana* has not yet ascertained the number of churches despoiled in the month of May. As some set-off to this startling amount of sacrilege, which testifies at once to the religious feelings of the population and to the excellence of the police in this most Catholic country, it is satisfactory to read in the *Regeneracion* that a few days since, some further ceremonies took place in the Chapel Royal on account of the celebrated nail—one of those with which the Savior was attached to the cross. The invaluable piece of iron 'was carried in procession and placed upon the high altar, and mass having been said, was adored by the Queen and King, the Princess of the Asturias, the Duke and Duchess Montpensier, and their three daughters.'"

## GERMANY.

The Bishops of Southern Germany, in their pastoral letters, are warning the faithful not to intermarry with Protestants, nor to attend their places of worship, nor to countenance any mixed schools, nor to suffer the interments of Protestants in cemeteries where the Romanists are buried, nor indeed to hold any friendly intercourse with heretics. It is their desire to stir up hatred and strife in all such social relations. In Silesia, however, the secessions from the Romish church have been very numerous of late years, notwithstanding the strenuous efforts of the



Jesuits to counteract the movement. According to last year's statistical accounts, 894 conversions from Popery took place. Within the last eight or nine years, some fifty priests in Australia and Bohemia have renounced Romanism, and fled to Prussia or America. This movement commenced at Prague, and still goes on.

### GENEVA.

The Evangelical Society reports *fourteen* converted Romanists received into the church on the 9th of April last. An interesting work of evangelization is going on in Savoy.\* The evangelists encounter an astonishing ignorance of religious truth, even of the expiatory sacrifice of Jesus Christ. In many places there are religious awakenings. The Society is also doing a good work in France, where their missions have not been much hindered by the intermeddling of the police. They are vehemently urged to undertake an extensive mission among the decayed churches of the old province of Poitou, where the encouragements to such labor are very great. But they shrink from becoming responsible for expenses which it may not be practicable for them to meet. Would that we in America could supply them with the means! Why is it that we cannot? Why is it that our churches, so rich, and in many things so liberal, do not supply our treasury, so that it could set in motion the agencies which Providence has furnished, and which are waiting to be employed?

### WALDENSES.

We have just received the annual report of the "Table," or executive body of this church, made to the Synod, convened at La Tour on the 19th of May. It indicates much activity and

prosperity, both in the interior and exterior work of this interesting body of disciples. Many of our readers may be aware that steps have been taken to purchase land in Pennsylvania and Virginia, on which to settle colonies of the poor Waldenses, who win a meagre subsistence in their narrow and sterile Alpine valleys. We have had our reasons for not sympathizing in this movement. First, the recent sale by the Sardinian Government of the immense estates of the suppressed convents has opened to the Waldenses a field of emigration very near their present homes, which they can reach with little expense, which is better adapted to their tastes and habits as agriculturists, where they can remain in the communion of their venerable church, and do much to diffuse the leaven of the Gospel among their Sardinian fellow-subjects of the Papal persuasion. Secondly, they are "the salt of the earth" where God has placed them; and though we need such seasoning in America, it is more needed there than here. If Abraham could have mustered ten righteous men in Sodom, he surely would not have counseled any one of them to migrate to some less depraved community. The Waldenses are at present the chief visible hope for the evangelization of upper Italy. Let them remain there, and receive our liberal aid in fulfilling this great mission. The Report of the Table, now before us, says: "The projects of emigration, which threatened to transport a considerable part of our population to the New World, have been chastened in spirit under the teachings of sad experience, but which we fondly hope will have salutary results. It begins to be understood that there is, quite near us, abundance of excellent soil, which only needs willing hands for its cultivation."



The work of the Waldensian evangelists appears to be wisely planned and executed with energy. It is now just reaching a condition of greatly increased efficiency, by the recent or approaching completion of new church-edifices at the principal stations, which are also the principal cities of the kingdom. The prospects for the future are very cheering. We trust that it shall be seen that God has preserved through such terrible persecutions this precious remnant of the scanty piety of the middle ages, that it may gloriously fulfill the promise of the motto on the seal of their Synod—*LUX IN TENEBRIS*.

### SARDINIA.

The following appears in the *Independante* of Turin, of the 31st ult.:—

“A great scandal took place lately at Fara, in the province of Novara. Francesco Portigliotti, a Protestant, having died without having consented to abjure his religion or confess, burial in the churchyard was refused to him. A handful of fanatics proceeded to the house of the dead man, carried off the corpse in the most unseemly manner, and cast it into the ground behind the churchyard as if it were a dead animal. The mayor and the troops remained indifferent spectators. It might be inferred that they approved of this scandalous act. We trust that the Minister of the Interior will adopt energetic measures to prevent a repetition of such acts. They are unworthy of the age and of the country.”

We are glad to find that the Government, true to its just and liberal character, has interposed with vigor to correct this abusive proceeding. The *Staffetta* of Turin announces that the Piedmontese Government has dispatched stringent orders to the authorities of Fara to have the body of the Protestant which had been tumultuously interred outside the cemetery of that

place, exhumed and decently buried within the walls of that cemetery.

Even at Turin, a comparatively enlightened place, bigotry is not extinct. Mr. Bert, one of the three Waldensian pastors there, wished to open a prayer-meeting in a certain section of the city. He succeeded with great difficulty in engaging an apartment, so great was the fear of displeasing the priests. But no sooner was the meeting assembled, than a clamorous rabble surrounded the house, howling and crying, “You want to steal Catholic children! you come to buy souls for Satan!” The rioters would have broken into the house but for the intervention of the police, who promptly restored quiet.

At Chieri, about seven miles east of Turin, there are some twenty Jewish families. These, like the other Jews in the kingdom, are much afraid of having Popish servants in their houses; because it has repeatedly happened that such servants have secretly taken Jewish infants to the church, where they were baptized and registered as Christian children, and were afterwards claimed and taken away as such. These families, therefore, endeavor to get their servants from the impoverished Waldensian valleys. One of their pastors came from Turin to see to the religious instruction of these poor servants. He was roughly encountered by a mob of the villagers. The vicar of Chieri, telling the story in one of his church papers, boasts of this faithfulness on the part of his flock, and says, “If he” (the Waldensian pastor) “returns, I am *sure* there will assemble a yet greater crowd for the same purpose, and protest against that intrusion.”

We have quoted above the popular cry about “buying souls.” The priests have so often repeated this absurd assertion, that the people really believe

that the Protestant ministers pay a certain price (300 francs) to each convert for his soul. A woman from Biela, thirty-five miles from Turin, actually came to one of the Waldensian pastors, and with the greatest simplicity stated that she came all that distance to deliver herself and children up to him; and when asked for an explanation, she replied, "The father (priest) said in his sermon that you buy the souls of the Catholics for 300 francs each. As I am very poor, I came to sell you my soul and those of my six children, altogether seven souls, for which I require 2,100 francs." The poor minister had hard work to convince the deluded woman that her priest had imposed on her credulity.

As an offset to this tale about the "trade in consciences," we translate the following from a French newspaper:—

"VINSOBRES, March 30, 1857.

"MR. EDITOR:—On the 15th of December, 1856, at six o'clock in the evening, accompanied by a member of the Presbyterial council and a member of the Catholic *fabrique*, I went to the house of the curate. After the usual greetings, the following conversation took place: 'Mr. Curate, Miss Marie M\*\*\*,' (the name of a young Protestant whom they had been trying for some time to draw over to Popery,) 'has charged me to return to you this gold, which she received from your servant.' The curate took the little paper, containing three *louis* and a medal, without saying a word. 'Permit me, on this occasion, to add,' I continued, 'that in sending back this sum, Miss Marie M\*\*\* begs you to pursue her no more with your proselytism.' The curate sought to justify his course; but having fulfilled our errand, we left him.

"I have thought, Mr. Editor, that this fact might serve as a reply whether to the attacks of the *Univers*, or to the assertion of a certain Bishop, who this last year accused the venerable company of the pastors of Geneva of buying up conversions. It is

for this reason that I send you this statement. Accept, etc.

"SARRUS, *Pastor*."

## ROME.

### INDUSTRY AND RELIGION.

Last autumn there was an exhibition at Rome of the products of industry of the Roman States. "*La Gazette de Savoie*," a Catholic paper whose Romanism is enlightened, and which zealously advocates a true progress, has published two articles on the exhibition, under the title of "Industry and Religion," the spirit of which appears in the following passages:—

"Let us congratulate ourselves that we no more live in that time when the *Inquisition* put the immortal Galileo into a dark prison because he dared affirm that the earth revolved round the sun. No one now says, as did Gregory XVI., the late Pope, that steamboats are an invention of the devil. The countess Ruspoli has no more nervous attacks from breathing the air of a city lighted by gas. There was a time when the Roman priests attempted to prove that *Adam sinned on a certain Friday at 6 o'clock, and was expelled from Eden at 9 o'clock*. Now all is changed, or at least changing: Cardinal Antonelli speaks of *credit mobilier, stocks, zinc paint*, etc. This is a good change! Rome is turning herself to trade, railways, progress; Rome shall then turn seriously to religion!

"We see the members of certain religious orders astonished at what we say, and inquire, who is religious if Rome is not? Well, my friends, if true religion consists in reciting with distraction some litanies in the most magnificent temple in the world, and in kneeling down with a sorry countenance in the street at the approach of

any man having on a cassock or a monk's habit, then doubtless the Romans are the most religious people in the world. But if it consists rather in a life of industry, intelligent and free, with a feeling of gratitude and love to the Author of all things, which translates itself into true prayer and deeds of kindness, then do not speak of the Roman people. Look rather to France, England, America; or even about us, in Savoy, Piedmont, and Switzerland. We are obliged to acknowledge that the most industrious and active populations are these, where also we shall find religious principles the most deeply rooted.

“‘Industry and Religion,’ are two terms not only compatible, but yet necessary one to the other: the one is the complement of the other. If we examine history, we shall find that with fanaticism, i. e. a forced religious feeling, the most absolute ignorance prevails, and misery, which is the consequence of apathy and general brutishness. But wherever the love of labor imparts its beneficent influence, there religion appears to us surrounded with new attractions, and not perched on a throne covered with blood, fit only for the sullen despots of the dark ages.

“Notwithstanding the division into many sects, separated often by theological trifles, there does not exist a

more religious people than the American. The husbandman, the manufacturer, the trader, in America, never separates himself from that book which is above all—from the Bible, in which he learns to do better. What we say of the United States can be applied to every country of Europe where labor is in honor. ‘Work is praying,’ says an old proverb; we add that there is no true prayer without working; idleness is absolutely incompatible with religion. Alas, for the whole race of monks and nuns!

“The court of Rome,” concludes *La Gazette de Savoie*, “judging from this recent industrial exhibition, seems penetrated with these truths. She is shaking from the long torpor which has transformed the environs of Cæsar’s city, once the garden of Italy, into an arid and pestilential desert. Railways, which are soon to traverse the pontifical states, the electric telegraph, the development given to trade and the arts, all these things indicate the coming of a new age. Rome understands that she has no chance of safety but in destroying that dreadful wall erected by fanaticism and intolerance, which has made of her a European China, quite inaccessible to all real progress. In waiting and hoping for the reign of liberty, let us rejoice, for

“*Industry is in the Vatican!*”

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## HOME FIELD.

Few of the American people, comparatively, have given much attention in past time to the un-American character of the Romish church. With their characteristic liberality, our citizens have looked upon it in the light in which it has been set forth by its mem-

bers and particular friends. They have regarded it very much as they have regarded other denominational organizations.

It is true, they have had their strong misgivings, at times, lest at last it might prove to the nation as injurious



as it had been to the nations of the eastern continent. Recently these feelings of distrust have become more general and more distinctly marked. The extravagant claims of the hierarchy, and the denunciatory and defiant tone of the press in the interest of that church, have of late forced inquiry into its nature, its structure, and designs, on the part of our people in many quarters where previously it had attracted but little attention.

This inquiry we regard as a favorable sign of the times. Investigation in this direction cannot fail to do good; and we think the following article, furnished by a correspondent who understands the subject well, will be read with interest, as it will serve to aid in the formation of a just estimate of the church under consideration, in its relation to our country. We ask for the article a careful and candid perusal. Let it be read, and let its arguments be fairly weighed and allowed their due influence. Give all their due, but give no more to Rome than to evangelical Christian denominations.

### CAN THE ROMISH BECOME AN AMERICAN CHURCH?

"In answering this question, I design to show the true position of the Romish anti-church in the United States, and to maintain that it cannot become Americanized, but must always remain what it is—Roman in its nature, character, and selfish spirit of universal dominion.

"The questions plainly and fairly before the country are, Shall the American people become the subjects of the Pontiff-King of Rome? or, Shall the Romanists become the true and loyal subjects and citizens of the United States, owning no foreign allegiance? However politicians or nominal Christians may ignore these questions, they stand forth in bold relief upon the horizon both of the church and of the country at large,

and must be speedily answered, as we value our political as well as religious rights.

"The position of the Romish anti-church in the United States is anomalous, and different from that of any other religious body in our midst. The Romish hierarchy claim that they are, *par excellence*, the truest friends of liberty and republicanism, and that no system can better sustain and subserve the cause of civil and religious freedom than the Romish. The glaring effrontery of this absurd and deceitful claim is only equalled by the bombast with which it is uttered, and the specious methods adopted to allay the suspicions of the American people. The truth is, that the claim itself, and the means employed by them to uphold it, are alike contradicted by the facts of history and observation, by the canons and creeds of their system, and by their practice in Romish countries, and here as far as they yet dare.

"What is the true position of the Romish anti-church in this republican land? It is briefly this:—It is a foreign body, with a foreign monarch at its head, a foreign hierarchy and priesthood, (generally,) a foreign language for its liturgy, and possessed of a spirit altogether foreign to our American institutions. The Bishops and priests swear allegiance to the Pope of Rome! how, then, can they truly take the oath of naturalization here? O, say they, we only swear obedience to the Pope in spiritual matters; in temporal, we own the authority of the United States. The majority of them, however, are not held even by the (to them) nominal bond of an oath; they are not citizens in any sense. But do they not know that the Pope claims superiority in temporal matters as well as spiritual? Are they not aware that Papal bulls exist which expressly deny all Governments to be valid which have not his sanction? Now, as the immortal patriots of '76 forgot to ask his permission to establish this our republican system, is not our Government included in the Papal anathema? Do they not also recollect that the Pope claims and exercises the right to dispense with the obligation of oaths taken to a heretical Government? If this be true, how then can they free

themselves from the suspicion that, in any emergency arising, they might be obliged to range themselves on the Papal side rather than the republican. Do not the Papal claims, if asserted, conflict with the fealty of the Romish hierarchy and priesthood to our Government? Is it wrong to suppose that in the event of any conflict between vows made to the Bishop or Pope, and oaths to a Protestant Government, that the latter would give place to the former? When the character of the vows and oaths made to the Pope are considered, it will readily appear that every consideration arising in their minds would induce them to support the interests of the Papacy. There are individuals in the Romish priesthood whose deportment and character are such as to warrant the belief that they are men who most faithfully and devoutly endeavor to fulfill the awful vows they took upon themselves when they entered the priesthood. No eye but God's takes cognizance of the mental anguish they endure who preserve inviolate their vows of 'chastity, poverty, and obedience.' The trials of St. Anthony are constantly repeated in the case of every faithful and devout priest who keeps his ordination vows.

"In the nature of the case this must be so. They are striving in vain to combat against a natural law of the Creator, and pay the penalty in their incessant and unavailing efforts to reconcile the canon of '*the church*' with the law of God. In writing on this subject, I wish to be understood as speaking of the tendency of the system generally, and as willing to do justice to the few otherwise excellent men who may remain in it, because of the binding influence of Romanism upon their hearts and intellects. I admire while I deplore the untiring zeal, the constant assiduity, the persevering devotion of the Romish priests to the interests of their church. Would to God that such faithfulness, such love and ardor were displayed in a better cause, and that instead of lending their activity, zeal, and ardor to promote the interests of the Pope, and to establish a burdensome system of human rites and ceremonies, they would show the same devotion in behalf of

'Jesus Christ and him crucified!' They put to shame the lukewarmness and dilatoriness of many of those who profess to serve the truth as it is in Jesus. Romish priests, generally, never forget the interests of Mother Church. But all this zeal, it must be remembered, is in behalf of a system which is directly opposed to the spirit of republicanism and liberty of conscience. Having fettered their own consciences by vows which they think would be damnation to break, they wish to fetter the consciences of others.

"The first principles of American republicanism, viz: the right of man to govern himself in matters of state, and his direct responsibility to God alone in matters of religion, they utterly disavow in the published acts of councils, canons, bulls of Popes, etc. When, therefore, any individual, bishop, priest, or writer, even the redoubtable Brownson, denies this assertion, their *ipse dixit* is of no value. The dicta aforesaid are the reliable statements of their doctrines, and are eminently anti-republican and anti-Christian. The principle of monarchy, or of the one-man power, runs through every vein and artery of the Papal system. The people submit implicitly to the priest, who is the keeper of their consciences. The priest submits to the Archdeacon, or Bishop, who is his spiritual father; the Bishop is in subjection to the Arch-Bishop, and the Arch-Bishop to the Pope, who is the *Rex-Pontificus*, or King-Pontiff, having absolute and unquestioned power.

"Now I would ask any candid mind, is not this a monarchical church? Is not this system parallel to that which obtains in monarchies? How, then, can it be republican? The people cannot choose their own priests; they must take whoever the Bishop sends them. The priest cannot go, or stay, as he may think duty calls, but only as the Bishop appoints. Even the Bishop cannot be sure that his house shall stand: he may receive a mandamus from Rome, summoning him thither, perchance to be immured in a convent or a dungeon, for some fancied neglect of his monarch's interests. Is this republicanism?

"But say Romanists, this is according



to the rules of our church. This is just what we say; their church orders it so, and they obey. But such an association is not compatible either with democratic institutions or Christian liberty; and yet the ranting Celtic *Arch-Bishop* and Bishops of the Romish Antichurch pretend that they are the only conservators of true liberty.

"The true church of Christ accommodates itself to the civil institutions of the country, but the Romish schism maintains all its monarchical character still. It has its *Arch-Bishops* and *Metropolitans*, just as in monarchical countries, and would fain accommodate our American ears to such titles as 'His Grace,' 'His Lordship,' 'His Eminence,' 'His Reverence,' etc. Why are these titles introduced here? They are unknown to us, and are anti-American. It is time that these matters were fully discussed, and the evil nipped in the bud. It is time that our secular papers should wake up to the fact, that in copying and giving currency to such titles they are familiarizing the American ear and eye to anti-republican distinctions, unknown to our laws and foreign to our institutions.

"We commend the following thoughts to all sincere lovers of the republic, and invite their serious attention to the position of the Romish church here pointed out.

"The Romish church at the period of the American revolution was but small, (having but about forty priests in the United States in 1790,) and should have separated itself from its mother church, as did the other religious denominations—Episcopal, Reformed Dutch, Methodist, etc. Owing to the political separation which then took place, those bodies were constrained, in order to conform to the new political institutions to which the Revolution gave rise, to separate entirely from the parent churches of England, Holland, and other European countries. Why did not the church of Rome follow their example? or if, as pretended, she is the very palladium of our liberties, why did she not set them the example of detaching herself from all contact with monarchy? We ask a reply from Irish Americans, and American Celts particularly.

"The church of England in the United States was subject to the See of Canterbury prior to the Revolution, but after that event was obliged to renounce that subjection in order to its existence and prosperity here. The American people would not permit interference from Great Britain, even in ecclesiastical matters, after the separation. WHY SHOULD THEY NOW PERMIT IT FROM ROME?

"To make the matter plainer, let us trace a parallel. Suppose that the Protestant Episcopalians and the Reformed Dutch of our land, instead of being guided and instructed by Americans, were for the most part taught and ruled by foreigners; and suppose that most of their Bishops were likewise foreigners; that their laws and canons, their rites and ceremonies, and the language of their liturgies, were likewise foreign. In addition to these, suppose that their Bishops and ministers recognized the Archbishop of Canterbury as their Metropolitan, or the Classis of Amsterdam as the source of ecclesiastical authority; and the Queen of England or the King of Holland as the earthly head of the church, and had taken a solemn oath to be obedient to them—how long would it be before every paper in the United States, not excepting the '*Freeman's Journal*,' would hold them up to universal reprobation? How long could they sustain themselves against the torrent of indignation which would roll in upon them from the American people?

"Yet this is PRECISELY THE ATTITUDE OF THE ROMISH CHURCH, AND IT SCARCELY ELICITS REMARK. Can any greater proof be offered of the consummate sorceries of the 'Mother of Abominations' than this, that she can so hoodwink professed Protestants that they will permit her to do with impunity what would not be tolerated an instant in others without eliciting the severest condemnation? The skill of the juggler or sorcerer consists in the dexterity of his deceptions; thus it is with the scarlet-colored sorceress who sits upon the *seven-hilled city*. 'The world wonder after the Beast, whose names are not written in the Book of Life.' Why is this criminal apathy in regard to the Romish apostacy? England is not inimical to liberty as Rome is; yet



Romish papers, especially the Celtic portion, are out in full cry against England, and strive to excite and prolong the traditional schoolboy aversion to English tyranny, as they term it. But, in reality, we differ from England chiefly as to forms of government, and not as to its essence. In religion, literature, customs, etc., we are as similar as transatlantic cousins can well be, but from Rome we are as diverse as the poles. Why this apathy, therefore? Has God given to us the spirit of slumber, because we would not be warned in time? We trust that in his mercy he will awaken the sleeping churches, and that they will come up to the help of the Lord against the mighty adversary, even 'Great Babylon' of the nations.

"The Episcopal and Reformed Dutch churches could not escape by pleading that it was only in spiritual matters that they owed obedience to the Queen of England or the King of Holland. In their case the people could not see any distinction between a King ecclesiastical and a King temporal, but would force them to renounce all connection, civil and spiritual. And WHY NOT WITH ROME LIKEWISE? They would say of any such pretended distinction, as the peasant did to the Arch-Bishop of Cologne, who was a prince as well as a Bishop. On hearing the Bishop swearing very lustily one day, the peasant seemed much surprised, on which the Arch-Bishop asked him 'what he seemed so much astounded at?' The peasant replied, 'At hearing a Bishop swear.' To this the Arch-Bishop answered, 'I did not swear as a Bishop, but as a prince.' The peasant then said, 'Well, my lord, when the devil comes after the prince, where will the Archbishop go to?' When this question is answered so as to prove that they went to different places, we will be able to see the distinction between swearing to the Pope as a spiritual King and not acknowledging his claim to supreme power. The truth is, the Romish system is essentially anti-republican. If the Romish hierarchy would make valid their claims to republicanism, they must do the following things, and these the American people will expect from them:—

"They must at once renounce their connection with *the Court* and Church (!) of Rome.

"They must curtail the system of Metropolitans and Arch-Bishops, which are of the monarchical form of government.

"They must renounce the lordly titles which they have commenced to assume among us.

"They must permit each church to manage its affairs by its own trustees.

"They must give up service in the Latin language.

"They must take the oath of citizenship, and *that* without any *mental reservation* whatever.

"They must consecrate their own Bishops without having recourse to Rome, and transact their own affairs without Papal interference.

"These are some of the first steps, and Americans will watch to see if they are done. But they will say, 'We cannot do these things: if we do, we lose our characteristics as the church of Rome.' But these things are necessary in order simply to republicanize them. They would not be Protestants if all these were done. The doctrinal errors and practical superstitions would still remain, and would require entire renunciation before they could become a Christian church. The above are proposed to them as necessary steps to bring their system into harmony simply with our republican institutions. If they cannot renounce the Pope, then they cannot become Americanized. That they cannot renounce the Pope, and be Romish too, is, I think, plain.

"To become Americanized, then, it is clear that they must abandon all those features which make them Roman; and that they will not do so, is perfectly sure. *To Americanize them*, then, is *to un-Romanize them*; and *to un-Romanize them*, is to *destroy the system*: consequently the position is a solid one, that THE ROMISH (ANTI) CHURCH CANNOT BECOME AN AMERICAN CHURCH: it is foreign in its nature and adjuncts, and must always so remain.

"But the interests of our country, not to speak of the church of God, demand that

they should cease all official intercourse with Rome. How shall this desirable result be brought about? Can crafty politicians of any party furnish an answer? Can sectarian bigots supply the method? Will time-serving men of any profession accomplish the necessary work? These agencies neither can nor will do anything towards it.

"THE AMERICAN AND FOREIGN CHRISTIAN UNION, by preaching the Gospel to benighted Romanists, will, with God's blessing, emancipate the enslaved masses, and the hierarchy will soon crumble into dust.

"T. B."

### GERMAN MISSION IN SAVANNAH.

The friends of our cause in Savannah are encouraged. The Rev. Mr. EPPING, our missionary there, is also encouraged. He says:

"During the last two months, the Lord has blessed me with many opportunities of doing good to those among whom I have been appointed to labor. The increase of our German population here has lately been very considerable, and I was fortunate enough to gain access to several families soon after they arrived here. In consequence of this we find the number of attendants at worship, and at our Sunday-school, largely increased, and many hopeful subjects are seizing the truth.

"The interest in our cause generally is growing constantly, and the rapid and promising progress of our church-building, manifestly adds much to the good prospect of our enterprise. At our late communion season the number of communicants was unusually large.

"On a few occasions I have unexpectedly met with some difficulty to overcome the prejudices implanted in the minds of the people by the Roman system against our Sunday-school, and against the books that are given to the children to read. The best means, however, to remove these, is to induce them to examine the books and judge for themselves; upon doing which, it is quite edifying to hear them say, 'We

did not expect to find such good things in those Protestant books, always having heard that there was nothing but badness and blasphemy in them.'

"On the whole, it is not so much of bigotry as of unbelief that makes the German Romanists opposed to the reception of the pure gospel.

"My experience in this field teaches me more and more to be thankful to Providence, because it was appointed for me to commence this work at a time when there was some prospect of mastering it—when the rank weeds of infidelity and immorality have not yet completely overgrown the good seed, nor the hearts have been altogether hardened like solid rock or a trodden path. Therefore, placing my entire trust in God, who has done already exceeding much for us, I hope the good work will continue to prosper, notwithstanding the numerous difficulties in my way, such as want of time, and a most unfavorable season.

"We have a scorching heat here now, and such weather, indeed, that nearly unfits even the strongest for hard work. The thermometer has for several days risen to 96°, and at nights it has not gone down below 82°. God grant that we may not again be visited by an epidemic, as a few years ago."

### MEXICAN MISSION SCHOOL.

This interesting school continues to flourish. It is situated in Brownsville, Texas, on the Rio Grande. Its excellent and self-sacrificing founder and teacher, Miss RANKIN, is encouraged in her work. From the following report it appears that there are now 35 Mexican girls under her instruction. She has others also under her care, and she devotes a good deal of time to missionary labor among the Mexicans who reside in the village where her seminary is located. In her report she says:

"Your letter and remittance have just come to hand, for both of which I return



you my sincere thanks. It affords me great encouragement to hear you say that the Board are greatly interested in my mission ; and when that expression is attested by substantial aid in prosecuting it, I feel much strengthened to persevere, notwithstanding the many trials to which I am almost constantly subject.

"My path of duty, however, is brightening in prospect as I advance in it, and every day affords me fresh evidence that I am in the way in which God would have me go.

"My mission among Mexicans has never been urged upon me by external considerations more than by impressions somehow crowded on my mind, that it is the will of God that I should undertake to accomplish some good in their behalf. Hence I feel myself constantly thrown upon the arm of the Almighty ; and when the people of God manifest an interest in behalf of the cause, it seems to me a direct expression of divine favor in regard to my efforts.

"I have now 35 interesting Mexican children under my daily instruction, and, I trust, not without producing upon them salutary impressions. Their minds I find to be susceptible of a high degree of improvement, and their hearts are very readily impressed with divine truth. I cannot but hope that there are hearts and intellects among this number which shall prove of immense value in the kingdom of God's dear Son. It is my daily prayer that the instructions communicated may be sanctified to them through the Holy Spirit, so that they may become 'trees of righteousness, the planting of the Lord, that he may be glorified.'

"My Bible and Tract distribution is attended with much satisfaction to me. The tracts which were last sent from the Tract Society are much better adapted to my object than those which I had formerly. They have a more direct bearing upon the importance and excellency of the Holy Scriptures, and are creating among the Mexicans a desire for the Bible. I receive frequent applications for that 'Book' which they have read about.

"In one of my excursions during the last week, I came to a haal at the door of which

sat a Mexican entirely blind. I spoke to him, upon which he received me with great cordiality. His wife brought me a stool, and I sat down with them, and told them I had brought some little books in their own language. They seemed much pleased, and requested me to read to them. I selected the Tract 'Study the Scriptures,' and read that portion of it which I regarded as peculiarly applicable to the blind man, inasmuch as the Bible possesses an influence to enlighten man's darkness and to administer consolation to all who are burdened with the troubles and sorrows of life. His frequent exclamations of 'Bueno!' induced me to hope that he in some measure appreciated what I read. After I got through, he asked me if I had the 'Biblia Sacrado,' of which I had been reading. I told him I had, and he urgently requested me to bring him a copy. I accordingly went to him with a Bible last evening. He immediately recognized my voice, and bid me a hearty welcome. He seemed truly thankful for the gift, and as some of his family can read, I hope he may derive much and permanent benefit from it.

"I often feel the want of tracts having a direct bearing upon the errors of Romanism. In one instance not long since, as I was out upon one of my missionary walks, I came to a Mexican house where I found a family setting around the corpse of the wife and mother, who had died the day before. A wooden cross was erected on her breast, and at her head and feet were placed burning candles. I was much struck at the sight, and deeply affected by the apparent grief of the family. I shrank from increasing their sorrow, by telling them that their efforts for benefiting their deceased friend were unavailing ; and although I had the Bible in my hand, I left them without imparting that important truth.

"If I had had a tract exposing the error of purgatory, and explaining the future state of the soul, as taught in God's word, it would have been well, and I could have used it to advantage. I wish very much some able friend to the cause would take in hand furnishing a set of tracts treating upon the most prominent errors of the



Romish faith. The truths of the Bible, condensed and made to bear directly upon that corrupt system, would, I think, greatly accelerate its destruction. Such is the extreme ignorance to which the great masses of Romanists are subjected, that they do not comprehend, by a cursory reading of the Scriptures, the difference between its pure teachings, and the dogmas and doctrines of 'Mother Church.' The little tract, in many instances, would be read where the Bible would not. The deep repugnance which is fostered against the Word of truth is often an unsurmountable barrier to its being received and read, and Satan might be foiled by having truth presented in another form. But I will not presume to take it upon myself to devise the best measures for operating against this formidable enemy. I know there are wiser heads and stronger hands than mine who are interested and laboring in the cause, and whom God will lead, I trust, to adopt the best means for the destruction of this dreaded antichristian power, which now enslaves such a vast portion of the human family."

### THE BOHEMIANS IN NEW-YORK.

The Rev. Mr. ZASTERA, who labors among these people, writes as follows:

"In my last report I stated that *three* Bohemian families had come over to the evangelical church; and that hereby a new field of labor is opened to me among my countrymen, the Bohemians, in the city of New-York. I may now say that that statement was not too hastily made, nor was it an outbreak of my patriotic feelings. Yes, I can now say that a great blow at Romanism has been dealt among the Bohemians who live in this city.

"Above *one hundred* Bohemian Romanists are desirous, at once and openly, to discard that system, and to join the evangelical church. They wish to make their confession of faith to me, 'their countryman, and a missionary among the Romanists;' and they wish to take this step in the Houston-street church, in gratitude that I, formerly a Bohemian priest, was re-ordained in that church, where I began to scatter the seeds

of evangelical truth, and where the pastor, the Rev. Mr. Guldin, has been my special benefactor.

"Further; these Bohemians make a step towards a very important undertaking. As the Bohemians are but a branch of the great tree of the Slavie race in Europe, so these converts seek to induce the other kindred branches of the gigantic Slavie tree—the Poles, the Moravians, the Hungarian Slovaks, the Croats, the Russians, etc., as being sprung from the same stock—to join in the enterprise.

"And further; the Bohemians here are aware that, without a religious covenant, the labor for their souls' good must be much enhanced. Therefore they wish to enter into fraternal communion with their Slavie brethren; and to organize, for the honor of God and the truth, the *first Slavie evangelical church* in this American metropolis.

"The Bohemians here are of opinion that the formation of the contemplated church will exert a rousing, electro-magnetic effect upon their Slavie brethren in oppressed Europe; and will also be of great use to the emigrants who are continuously arriving from those countries.

"They need, therefore, above all things, a house of worship and a school-room. But because they are nearly all recent immigrants, and therefore very poor, and are unable to procure these things by their own resources, they met last Sunday at my lodgings, and resolved, through me, to ask confidently the AMERICAN AND FOREIGN CHRISTIAN UNION how they may attain their truly Christian object in the best and readiest way. I willingly, therefore, take the liberty, in accordance with their wishes, to present this question, and to beg for an answer as soon as possible. I also ask instructions for myself, to guide my conduct in this most weighty affair.

"I can do no more than I have done. If anything more is to be effected, either money or some influential and reliable authority will be necessary. I apply, therefore, to that authority of which I am a sincere servant—to the AMERICAN AND FOREIGN CHRISTIAN UNION. I am certain that

the desired Slavie evangelical church will in a short time perform a most blessed work, not only among the immigrants here, but also among their ecclesiastically enslaved brethren left behind in their fatherland. Whoever knows the Slavie people, knows best the truth of what I am about to say. The Slavie race is like a plant of vigorous growth, which the cold north wind of a frightful despotism will not suffer to bloom. The AMERICAN AND FOREIGN CHRISTIAN UNION cannot ask a finer opportunity to do a noble service for Christ than is now offered. The tidings, "A Slavie evangelical church in America!" will inflict a severe shock upon the Popedom in Bohemia, Moravia, etc. The lively Slavies are not to be confounded with the sedate Germans. The tidings, "A Slavie evangelical church in America!" may afford a far more significant hint to the Slavie populations, than a thousand missionary sermons to Spaniards, Italians, etc.

"As the subject is weighty, I will not be impatient, but will let everything ripen, and wait till I can find firm foothold. In this foothold I understand material aid. On this account I repeat my earnest entreaty for a speedy answer. It were not advisable to present publicly so many Slavies as converts, and to receive their testimony to the truth, if they are then to be forsaken and left in the lurch, without the desired church and school, and without any appropriate divine service in Slavie. It is better to wait till things are in readiness. Through the Leopoldine Institute at Vienna, there comes every year to this country, *from the Bohemian clergy alone*, above eight thousand gulder, to aid the objects of the Romish church-builders in these United States. Shall nothing be done by American Protestants in return.

"Although this monthly report relates chiefly to the Bohemians, I have also been happy among the Germans. In my next report I shall speak of *two respectable families* as converts, who were led to seek evangelical instruction from me in consequence of the behavior of two Jesuits in their confessionals. Also a very important matter-of-fact.

"Finally, I must inform you, that in consequence of the removal of your Sunday-school in the Tenth-avenue I have lost my preaching-place, and can only keep my German congregation together by visiting, and holding service in private houses. This congregation also needs to be organized, but is poor and without a place of worship. In Twenty-ninth-street, near the Ninth-avenue, is a church that may be bought for about three thousand five hundred dollars. I beg you to speak with Rev. Mr. Gulden on the subject as soon as may be."

### FRENCH ROMANISTS.

On the American side of the Canada line there are many French Romanists. For years the Board has maintained missions among them, and many through the labors of the missionaries have been hopefully converted to Christ. The Rev. J. L'HEREUX has labored among this class of people in the State of Vermont with varied results. In the following report may be seen some fruit of his efforts, though it is not so abundant as he had lately hoped to see. Mr. L. is a Frenchman, and writes the English with less accuracy than his native language; but we prefer to give his report with but few verbal alterations. It will be read with interest. He says:—

"I am very glad that I have had again the privilege to labor another year in the great and noble vineyard of God; but when I look over the past year, I am very sorry to see that I have done so little.

"Last year, when I sent you my statistical report, I thought that if God will prolong my life until another year, I should have many cases of conversion to report; but now my soul is very much afflicted to see so many sinners who refuse to come to Jesus. Month after month I am always surprised to see so many Romanists who remain under the influence of the Romish church. It is wonderful to me indeed, after so much prayer has been offered for them



to the throne of grace, from so many missionaries and faithful ministers.

"But when I think of all the privileges we had when we belonged to the church of Rome, I am persuaded why it is that the Romanists love so much their own religion: it is because we could live in all our bad habits, and for a few shillings the priests are always ready to forgive all our sins.

"I think I know that, seeing I was brought up under the rules of this church; and then I have spent twenty-nine years of my life under this Romish religion.

"But after all the evils that I have had to suffer in the course of this year, I return to God my thanks for all 'his goodness toward me.' I know that he has blessed my feeble efforts.

"I have had many conversations with the Roman Catholics this year, and I trust not without good effect. In illustration of this confidence, I would here mention the case of a Romanist girl, who has lately left the church of Rome. She was for about four years a great friend of the nuns in Canada, and she lived mostly all this time with the priest as a servant-girl. At first she was very hostile to the Gospel, but now I hope that she has found the peace of her soul. I gave her a Bible, and she read it very carefully.

"I have extended my missionary journeys very far: I have been nearly eighty miles from Brandon. I have visited several towns, and I have had many public meetings. In some villages I had a good time, because the places where I preached the Gospel were crowded with people; but in some other places it was impossible for me to gather the Roman Catholics; and I followed the example of our Redeemer, who went from town to town to seek 'the lost sheep of the house of Israel.' I also visited from house to house to search for the Roman Catholics, who are in the gross darkness of Popery.

"In the course of the winter I suffered from cold, fatigue, and hunger; but that is nothing, if I could bring more souls to Christ.

"I am more and more convinced that my ministry is blessed in my field of labor, see-

ing that I have made many visits this year, and everywhere among the French I have found a new interest about religious matters. Several Romanist families, that until this day were indifferent to heavenly things, take pleasure now in religious conversation.

"Lately I have visited a widow who seems to me to have a great veneration for the church of Rome, seeing that she gives away her two young daughters to the Bishop of Burlington to be instructed at his asylum. But after a long conversation with her on religious subjects, I have read the Gospel to her, and now her house is open to me every time that I wish to have meeting there.

"Some have been advised to turn me out of doors, but now I have the privilege to say that I have their houses for our prayer-meetings.

"From time to time I perceive that the good seed of the Gospel is not lost; because two families to whom I preached the Gospel nine years ago are now openly converted, and one of them is now a missionary in New-York. I also discovered two other families to whom I had often spoken about religion, and now they have no more connection with the church of Rome.

"At one of my stations we have a regular Sabbath-school, but the Catholics of this place are in fear of me: they prefer to have some American to teach their children. Nevertheless, I have the importunity to preach the Gospel to them every time when I go there.

"I have distributed 244 pages of Tracts where I think they will do good. The number of Romish families I have visited is upwards of 225; of individuals with whom I have fully conversed on the subject of personal religion is more than 1,300. I have preached 290 times and held 180 meetings for prayer, at each of which my audiences were from 30 to 50 persons.

"One Romish family has united with the Congregational church in Brandon. Several other Romish families to whom I preach the Gospel are converted. I hope to have very soon a good Bible-class in Brandon. I have also in hand from you two dozen of French hymn-books."



## MISCELLANEOUS.

We commend to our readers the following extracts from an article from the pen of an able divine and close observer of men and things in one of our western cities. The article appeared some time ago in the *Preacher and Presbyterian*; but the lapse of a few months has by no means destroyed their importance to the Christian community. The evils referred to stand out distinctly to view, and the call for the co-operation of Christians to counteract them is as loud and imperative as ever.

### THE COMING STRUGGLE.

"Wherever the church militant exists, she encounters opposition. Rome silences the Bible-reader in a dungeon. Austria confines the expositor of monkish abominations in a mad-house. France closes the churches, and fines and imprisons those congregations of Protestants who may happen to offend the Popish Bishop. Spain prohibits the preaching of the Gospel and the printing of the Bible, or anything derogatory to the Catholic church. Denmark prohibits prayer-meetings. Prussia allows no dissent from her Puseyite or Rationalistic establishments. Russia forbids Bible circulation, or proselytism, in all her wide realms. The light of toleration in two South American Republics illustrates the darkness of all the remainder of that vast continent. As a matter of course, the priests of Paganism and the followers of Mahomet employ all the power they possess to crush the effects of that Gospel which endangers the craft whereby they have their wealth.

"There is but one country on the globe besides our own which pretends to grant liberty of conscience; but even there what a powerful opposition has been organized against the Gospel of Christ! As the time of the slaying of the witnesses draws nigh, events ripen for that catastrophe. In no European country can the witnesses be found in any considerable numbers save

England. England has ever been reckoned one of the ten kingdoms of the mystic Babylon; and if the inquiry be made, which of the kingdoms of modern Europe may be the great thoroughfare of the nations, the centre of travel, the mart of commerce, the plateau, the broad street of the city, where their bodies are to lie unburied? but one response can be given—England. Look at the preparation for this sad event which is transacting there before our eyes. A college is supported by British taxation for educating fanatic emissaries of Popery to teach sedition at home and carry priestly government abroad. The Government appoints these Maynooth priests to be chaplains to the army, chaplains to the poor-houses and prisons, dismisses officers who will not attend their masses, and would fain pass a bill to endow all the Popish clergy. It is well known that the prince consort was raised a Papist, and through policy assumed Protestantism; and it is very credible that his children, the heirs of the throne, may follow their father's example. It is incredible that without some high-protecting influence, Jesuits should have been allowed so long to occupy the chairs of Oxford—that so many of the Bishops of the Establishment should foster Puseyism—that altars, candles, crucifixes, and confession, should have been introduced into so many churches—that it should be found impossible to eject an advocate of transubstantiation from a church as yet called Protestant—that such numbers of the English aristocracy should have succumbed to the charms of Puseyism, or with more honest servility bowed to the supremacy of Rome. The Pope sends a Cardinal over to England. The Secretary of State sends a priest in the confidence of the Government to Rome. England allies herself with Catholic France and Italy, and sends a Catholic ambassador to Spain. Priests wax confident, and begin to talk of their ancient rights—to point to the hundreds of thousands of ignorant, fanatic, famished Irish, who crowd the back-streets of all the cities

of the land, ready at the word of command to pour out their hereditary hatred on the Sassenach. Popish Bishops write letters to English peers, warning them to cease distributing Bibles and opposing the church, and requesting them to remember that London is not more impregnable than Sebastopol, and the bayonets which gleamed on the Malakoff were Catholic. The eloquent historian of England shows that religious revolutions are no new thing there. In 1660 England was a Puritan commonwealth. In 1665 a persecuting Stuart filled the throne. It were not difficult to divine the measures which a Popish prince, a Popish ministry, a Puseyite clergy and aristocracy, and an Irish army, an Austrian and French alliance, would find needful for the suppression of evangelism. Indeed, Cardinal Wiseman and his journalists save us all dubiety on the subject. They expressly tell us that as soon as possible they will use the same means for the protection of religion in England which have been found so beneficial in Spain and Austria. Significant intimations are held out to us, too, that Mexico and Canada are Catholic—that Ireland, now almost on our eastern shore, is Catholic—that soon fifty millions of Catholics will fill the valley of the Mississippi; and then—

“The number and variety of the forces arrayed against the church in our own land is amazing. The theatre, the tavern, and the ball-room, their hereditary fortifications, we are not at all surprised to find in their possession; but it seems like turning our own forces against us, when the college and the pulpit become the engines of Infidelity. It is reserved for the nineteenth century to behold men, calling themselves Christians, teaching Pantheism, or casing themselves in armor of Biblical criticism, and defying the armies of the living God to prove that he is able or willing to punish his foes. On the very verge of the desert we behold, on our own soil, the scum and dregs of all nations deliberately choosing an American Mohammed as their Prophet, coolly throwing aside the bonds of civilization, and demanding the aid of the Federal Constitution for the consolidation of their abominations. More shameless and more

dangerous, because in the very heart of our own communities, the novel and the newspaper wage war against marriage, the Sabbath, and the Bible, and multitudes of the young fall victims to lying spirits, (whether of the dead or the living,) who teach that there is no resurrection, no judgment, no hell; that religion is a fable, worship a farce, and the spirit of man the highest intelligence in the universe. It would be hard to name a family in which some inmate has not been more or less influenced by this spirit of the age.

“On our eastern shores the tide of emigration lands a thousand Popish militia every day, trained up to cherish the most determined hatred to the word of God and to the church of Christ, and instructed by the Romish agents ere they have landed from their ships to beware of the Bible and the heretics. Into our very families do these agents of a foreign prince carry their opposition to the Gospel, prohibiting their slaves from listening to the reading of the Scriptures, or from uniting with their employers in the worship of God. The chosen victims of poverty and filth, vice and crime, in the cellars and garrets of our cities, they will have them remain so rather than allow them to attend schools where their minds may be enlightened, or emigrate to the fertile fields, where the rewards of industry would elevate above the condition of slaves.

“Let us remember, too, that all these adversaries of the church are regularly organized, and enrolled, and paraded in rank and file. There is no longer a loose, floating, neutral party. Every person belongs somewhere, as the saying is. He claims to belong to some church, or order, or club, of one kind or another. The Romish missionary boards the emigrant ship, takes his passage on the river steamboat, or travels in the second-class cars with the newly-arrived emigrants, and leaves them not till he has handed them over to the care of some brother Jesuit, and placed them within the pale of the holy church. Even those who have no belief in any God find some advantage in the society of their fellow-men, and associate to keep each other in countenance.



"Let us not deceive ourselves with the delusion, that materials so heterogeneous can never unite in any common enterprise. They can co-operate. The very explosion of discordant substances may overturn the battlement which has resisted the sap and battery. Let the experience of England warn us in time. Last year (1855) beheld a strange combination there, powerful enough to intimidate the Government, control the Parliament, and almost revolutionize the religion of the land. High Church, and Broad Church, and no church, Romish cardinal and Chartist lecturer, Whig, Tory, Radical and Repealer, the peer of Parliament and the publican of Pamlico, engaged in a common league to dethrone the Sabbath and worship, and substitute Sunday and revelry. Were it wise, think you, to wait till sad experience teaches us how effectually the Western Mormon and the Eastern Universalist, the priest, the German Infidel and the American Spiritualist, can unite with the vast and yearly increasing mass of heathenism in all our cities, to trample under foot that Gospel which they all cordially hate, and a divided church whose weakness they have learned to despise? With a population increasing by thousands, and a church increasing by hundreds, it becomes a mere matter of arithmetic to calculate in how few years, at our present rate of progress, the churches of Christ shall have dwindled into relative insignificance, and the overwhelming mass of ungodliness shall undertake to decide their destiny at the ballot-box. American Christians! the forces of Western licentiousness, Eastern infidelity, and Northern Popery, the heathenism of your prairies, and the rowdiness of your streets, are steadily and rapidly concentrating their movements upon you. Already they have made lodgments in your churches and inroads in your families, and but wait their opportunity for the last onset.

"Under such circumstances it does almost seem unnecessary to inquire what course of conduct the Church should pursue. Few and weak in the aggregate, ought they still further to weaken their forces by distraction and division of councils,

in the presence of such numerous and powerful combinations of their foes? With the consciousness that every day augments the number of their opponents, and every week opens some new engine of warfare against the truth, and every year unfolds some new and bolder plan of assault, should the people of God be content with the old, quiet plan of defensive operations, and, folding their arms, await the combined onset? Were the Bible silent on the subject, common sense would reply, that harmony of feeling, concert of plan, and energy of action, were indispensable in this crisis. The scripture is quite clear on the subject, It prescribes the duty of the Church in this crisis, and foretells its performance and the success which shall crown it. Harmonious, concerted, systematic, energetic aggression on the enemies of the Church, is to be the characteristic of our age. 'The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' There is harmony of life flowing from unity of heart. 'They shall fly upon the shoulders of the Philistines toward the west, they shall spoil them of the east together.' There is concert of plan. 'They shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together, they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.' What energetic action! How wide the field of labor!"

### THE ALBIGENSES AND WALDENSES.

Although the principal portion of the article below is extracted, it is not the less valuable. It is a faithful and most instructive historical record. It shows how much the Albigenses and Waldenses had done in their long, and to themselves disastrous struggle, to transmit to the times of the Reformation a body of true believers and sound doctrine, which became eminently and immediately effective of great good



when the Reformation commenced. It shows also the cruel and oppressive character of the Romish church.

Rev. Bishop Newton decides that the prediction of the second angel, occurring in the 14th chapter of Revelation, refers to those inhabitants of France who, under the name of Waldenses and Albigenses, roused a spirit of inquiry, and first shook the power of the Papacy by boldly pronouncing it to be idolatrous and antichristian. By Dr. Goodwin this interpretation of the passage is deemed indubitable, and he declares it to be certain, that the foundation of the ruin of Antichrist was then laid in France.

"Constans, upon the *Apocalypse*, shows that the Reformation of the Western church began in France by means of Waldo, and that from this source it spread itself through the rest of Europe."—See Perrin's *History of the Waldenses*, p. 13.

From Perrin, also, the following passages are taken: "Thomas Walden, who wrote against Wickliffe, saith that the doctrine of Waldo was conveyed from France into England; to which agrees Le Sieur de la Popelinière in his History of France, who adds that the doctrine of the modern Protestants is but little different from that of the Waldenses, which having, saith he, been received in the quarters of Alby, and communicated by the Albigenses to the English, their neighbors, when the English held Guienne in their possession, was infused into the understandings of some persons who brought it into England, and was, as it were, handed down to Wickliffe, who by his eloquence and extraordinary doctrine so won upon the hearts and understandings of several Englishmen, even of the greatest quality, that a scholar brought to Prague a book of Wickliffe, entitled the *Uni-*

*versal*, which being diligently read by John Huss, increased and explained the doctrine sowed a long time before in Bohemia by the Waldenses. Cardinal Hosius saith that the leprosy of the Waldenses did spread its infection throughout all Bohemia, when, following the doctrine of Waldo, the greatest part of the kingdom of Bohemia separated from the church of Rome."—Perrin's *History of the Waldenses*, p. 18.

The monk Rainerius was a cruel persecutor of the Waldenses. In his treatise respecting them is the following passage: "Of all those that have risen up against the church of Rome, the Waldenses have been the most prejudicial and pernicious, forasmuch as they have opposed it for a long time.

"Secondly, because that sect is *universal*, for there is scarce any country where it hath not taken footing.

"Thirdly, because all others beget in people a dread and horror of them by their blasphemies against God; but this, on the contrary, hath a great appearance of godliness, because *they live righteously before them*."—See Perrin, pp. 11–17,

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### ROME'S WAY OF GETTING LEGACIES.

In this country, legacies are free-will offerings; and any attempt on the part of the expectant legatees, through threats or otherwise, to force the dying to "remember them," and give them "a share of the estate," would be likely, we think, to meet with much disfavor. But we as yet are Protestants; and our Protestant training has failed to fit us, intellectually or morally, to see the beauty and desirableness of committing our substance and ourselves to the management of a set of heartless, hungry priests. We yet, in America,

prefer to think for ourselves; and, living or dying, we still prefer, in distributing our goods, to exercise our own judgments, and also to select the objects on which they shall be bestowed.

But the Neapolitans have not this privilege, whatever may be their wishes. The Romish church, which is the partner of the state in the kingdom of Naples, has exerted her influence, and the king of that realm has put forth his decree, making it obligatory on all his subjects to leave legacies for "anniversary masses," "festivities," "wax," "oil for lamps," etc., to sustain the priesthood in their adopted mode of living.

And if any subject, through forgetfulness, or on the ground of conscientious scruples, or because of the claims of a dependent family, or of honest creditors, or any other cause, shall omit to provide in his last will for the "wax," and "oil," and priestly "festivities," he may be compelled "*judicially*" to execute them!

And further: provision is made that an interested "Vigilance Committee," consisting of diocesan ordinaries, shall be put upon the watch to urge and harrass the surviving relatives of the deceased, and to "procure judgment for the payment" of the money wanted for the said "wax," "oil," etc.!!

Such are some of the beauties of Romanism where it has its own way!

If Americans could see it fully developed, we think the ardor of some in its behalf would be somewhat abated, and the apathy of others entirely removed.

But we submit two articles of the decree, issued on the 27th of May last, by his majesty the king of the aforesaid Romish country—Naples—in regard to the mode of obtaining "*legacies*." What can be more tyrannous! what

more offensive! To what depths can Romanism sink a people!

"ART. 1. Those who omit to execute pious legacies for anniversary masses, festivities, exposition of the host, for wax, oil for lamps, and other legacies of a like nature in fulfillment of a vow for public worship, or for chaplaincies simply laical, shall be compelled to execute them judicially.

"ART. 2. The diocesan ordinaries having taken an exact note of such obligations, will exhaust all peaceable and pastoral means to induce those who are bound to perform them to do their duty. Should such efforts be fruitless, the same ordinaries through their respective administration for this part of the kingdom, and through the vicars-general for Sicily, will order an action to be instituted by the competent civil authorities against recusant debtors, in order to procure a judgment for payment. As soon as possible, all moneys recovered, except what has been spent for judicial expenses, shall be demanded by the administrations for the execution of pious legacies, under the vigilance of the ordinaries."

### A LADY HELPER.

The following letter from a lady, a friend to the cause, contains so good an example, and manifests so excellent a spirit, that we venture to give it publicity, trusting to the worthiness of our motives for our justification in the writer's views. It comes to us from what till lately was regarded as the "far west,"—the State of Wisconsin,—where Romanists of foreign birth are congregating in large numbers, and it adds to the encouragement which we have lately been receiving in our work from various points in that growing portion of our confederacy.

We beg the writer to accept our acknowledgments for the interest she has taken in our cause. The copies of the Magazine will be forwarded accord-



ing to direction; and we will hope that the example may prompt many of the sex, in the West and in all parts of the land, to go and do likewise. The help thus rendered tends to fill the country with light in respect to the system of the direst iniquity that ever afflicted humanity, and which is now seeking to overrun our nation.

"M——, Oconto Co., Wis. }  
June 2, 1857. }

"MR. EDWARD VERNON.

"DEAR SIR:—Enclosed you will find (\$3 00) three dollars, for which please send three copies of your Magazine. Direct one to Mrs. —, M——, Oconto County, Wisconsin; one to Mr. —, Marinette, in the same county and state; and the other to myself. I have been trying to get subscribers for your excellent Magazine ever since I came to this place. These are all I have been able to get at present, though there are several that seem to wish to take it, but the money is not forthcoming. I give mine as wide a circulation as possible, and hope it is doing some good.

"My dear son, whom I mentioned to you three years since as having said to me that I ought to write to the CHRISTIAN UNION about this place, has within the last few months been called from time to eternity.

"I have often thought, since his death, of what the good minister Kilpin said of his labors in London; viz: 'Nothing prospered, unless watered with tears.'

"The tears have not been wanting with me; but I have not labored as I might, had I had more strength and wisdom to know how to approach the poor Romanists, who compose the majority of the inhabitants in this place. But I must not encroach upon your valuable time. May God prosper your good work, is the prayer of

"Yours, etc. H. L."

### GOOD TESTIMONY IN REGARD TO IRELAND.

At a meeting in Waterford, the venerable Archdeacon of that city stated, that there had been a time when the

district of Donn gave more business to the courts than all the county besides. To-day, violence and crime have quite disappeared. The churches have become too small for their congregations. A new church had been opened last autumn for a congregation of about seven hundred persons. Two other churches have been opened at Palace Green and at Cappamard. The Archdeacon added, that he had accompanied the Bishop of Tuam in his late visitation, and had been struck with the marvelous change which God had wrought in the whole county. He spoke of a school in which three hundred persons crowded to attend religious service. In this congregation, which formerly numbered but eight or ten persons, about two hundred partook of the communion; and of these less than twenty were originally Protestants.

### PROFESSOR D. C. VAN NORMAN,

To whom the following communication is addressed, and which appeared recently in several of the secular daily papers of this city, is a member of the Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION, which office he has held for the past five years, and constantly and earnestly co-operated with us in our work.

We are happy to see the estimation in which our fellow-laborer is held by the graduates of the "Rutgers' Female Institute," and we would congratulate him on the reception, at the last commencement, of such a testimonial as was given him, in view of his anticipated withdrawal from the sphere of his past labors, to enter another.

But our journal is designed rather for matters of other nature; yet we wish to avail ourselves of an opportunity to say, in this connection, that by his retirement from the "Institute," with which



he has been so long associated as Principal, Professor Van Norman will not retire from the city. We shall yet hope to have his service in the Board, as heretofore.

"REV. AND DEAR SIR:—In parting with you as the Principal of Rutgers' Female Institute, we are commissioned by our associates, the united graduates under your care within the last six years, to beg your acceptance of the accompanying memorial of our unfeigned regard.

"From our full hearts we thank you for the uniform courtesy, the rare ability, and the lofty Christian integrity which have ever characterized your instructions.

"In leaving this for another sphere, may you share the blessing which came to the weary wanderer on the plain of Haran, and hear the cheering words, 'Behold, I am with thee in all the places whither thou goest.'

"If hereafter we shall revisit these scenes,

and miss your welcoming smile and familiar tones, we will fondly hope that, with a white-robed throng more joyous, we may meet again where we shall no more sing our 'Parting Hymn.' Dear Teacher, farewell.

"In grateful affection, yours most truly,

"Sarah C. Clark, 1852; Geor. H. Hepburn, 1852; Susie M. Barstow, 1853; Sarah E. Condit, 1853; Mary G. Murphy, 1854; Margaret E. Strang, 1854; Josephine Hoxie, 1855; Sarah M. Norris, 1855; Dora B. Robinson, 1856; Sarah O. Youngblood, 1856; Lavinia Frost, 1857; Isabel A. Smith, 1857,—*Committee.*

"REV. D. C. VAN NORMAN, A. M.

"*New-York, July 2, 1857.*"

The inscription on the Pitcher was :

"Presented to Rev. D. C. VAN NORMAN, A. M., on the occasion of his retirement as Principal of Rutgers' Female Institute, by the united Graduates of the past six years, as a memorial of their deep and unchanging regard for him, as their able, conscientious, and kind teacher."

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JUNE TO THE 1st OF JULY, 1857.

### MAINE.

Portland. Alex. Tyler, for the Paris Chapel, \$5 00

### NEW-HAMPSHIRE.

Harrisville. B. O. Hale, . . . . . 1 00  
Hampstead. Joshua Eastman and daughter, . . . . . 2 00  
Gilsun. Rev. A. Hayward's congregation, . . . . . 6 00  
Hillsboro' Centre. Stephen Richardson, . . . . . 2 00  
Nashua. Pearl-street Church, . . . . . 38 68

### VERMONT.

Townsend. Cong. Church, . . . . . 7 00  
East Hardwick. J. M. Stevens, . . . . . 1 00

### MASSACHUSETTS.

Lee. Eli Bradley, legacy to make Rev. T. S. Bradley, Luther, and Alonzo Bradley L. M.'s, and Edward Bradley in part L. M., . . . . . 100 00  
Worcester. Silas Garfield, . . . . . 2 00  
East Sheffield. J. N. Collar, . . . . . 4 00  
Springfield. G. C. Merriam, . . . . . 150 00  
Chelsea. Broadway Church, Rev. J. A. Copp, \$10; others, \$35 05, . . . . . 45 65  
Charlestown. 1st Cong. Ch., a Lady, . . . . . 50  
" Winthrop Church, . . . . . 71 73  
Cambridgeport. 2d Cong. Evan. Church, . . . . . 9 43  
Billerica. Edward Wright, . . . . . 1 00  
Grafton. Evan. Cong. Church, . . . . . 150 00  
Boston. Mt. Vernon Ch., Isaac Cushing, . . . . . 10 00  
" Essex-street Ch., T. A. Ford, for the Paris Chapel, . . . . . 10 00  
Auburndale. Cong. Church, to make Jas. M. Gordon L. M., . . . . . 38 60  
West Newton. Cong. Church, . . . . . 35 32  
Dorchester. Roswell Gleason, . . . . . 2 00  
Boyleston. Cong. Church, . . . . . 22 36  
West Dennis. Mrs. Seth Collins, for L. M., . . . . . 5 00  
Hubbardston. Mary Parker, . . . . . 2 00  
Monson. A. W. Porter, . . . . . 50 00

### CONNECTICUT.

Chester. Cong. Ch., per E. J. Doolittle, . . \$15 00  
Deep River. Mite Society, per Alexis Pratt, . . 5 00  
Southport. Fred'k Marquand, Esq., for the Paris Chapel, . . . . . 100 00  
Westminster. Nathan Allen, . . . . . 1 00  
New-Haven. Chapel-st Cong. Ch., through Mr. Hunting, . . . . . 74 85  
Somers. Cong. Ch. and Society, in part, C. B. Pease, to make his daughter a L. M., . . . . . 30 00

### NEW-YORK.

Albany. Pearl-st. Bapt. Ch., Rev. Dr. Hague, . . 50 00  
N. Y. City. Wm. E. Lawrence, in full for L. M., . . 20 00  
" Ref. D. Ch., Dr. Marcellus, . . . . . 25 25  
" E. R., . . . . . 50 00  
" 4th Asso. Ref. Ch., in part to make Rev. James Prestley a L. D., . . . . . 63 50  
" C. R. Cornell, to make himself a L. M., . . . . . 30 00  
" Dr. Hutton's Ch. add., A. Stranger, . . . . . 1 00  
Clarkson. Cong. Church, . . . . . 13 40  
Newark Valley. Cong. Ch., towards a L. M., . . 27 23  
Candor. A. Hart, . . . . . 5 00  
Spencer. Cong. Ch., \$11 38; Baptist friend, \$1 65, towards L. M., . . . . . 13 03  
Berkshire. Cong. Ch., to make Rev. C. T. Mills a L. M., . . . . . 41 00  
Phillipsville. Cong. Ch. and Bapt. Ch., . . . . . 8 50  
Elba. Presb. Church, in part, . . . . . 14 49  
Batavia. Judge Tracy, for L. M., . . . . . 5 00  
Cuba. Rev. J. Wynkoop, for L. M., . . . . . 10 00  
Stockholm. Luther Hulburd, . . . . . 10 00  
Newburgh. 1st Presb. Ch., in part to make the Pastor, Rev. Dr. Sprole, a L. D., . . . . . 83 00  
Jamaica. N. C. Carpenter distributes his bounty lands of 1812 among benevolent institutions; to us, . . . . . 5 00  
Brooklyn. Colored Bapt Church, . . . . . 3 75

Brooklyn. E. D. —, M. B. H., . . . . .	\$3 00	INDIANA.		
Middletown. Mrs. Genung, . . . . .	2 00	New-Albany. 1st Presb. Ch., in part, . . . . .	\$65 00	
Schenectady. 2d Ref. D. Church, . . . . .	10 00	“ Wesley Chapel M. E. Ch., add. and in full of L. D., for Rev. Benj. F. Crary, . . . . .	33 00	
Whitesboro'. To complete L. M. of Rev J. B. Hubbard, . . . . .	18 70	“ Roberts Chapel, . . . . .	6 30	
Homer, . . . . .	16 89	“ Centenary M. E. Ch., add. and in full to constitute Rev. Sam'l T. Gillett a L. M., . . . . .	5 00	
Johnstown. Rev. J. P. Fisher, . . . . .	5 00	“ Thos. Collins, Esq., . . . . .	5 00	
Utica. Mrs. Mary Kellogg, . . . . .	1 00	“ 2d Presb. Ch., in part, which makes Walter Mann and Wm. C. Connor, Esq's, L. M.'s, . . . . .	53 10	
“ 1st Presb. Ch., in part to make Thos. Davies and Sarah E. Herrick L. M.'s, . . . . .	62 50	OHIO.		
Hamilton. Cong. Church, . . . . .	10 00	Walnut Hills. Mrs. P. Wilson, . . . . .	10 00	
Whitehall. Add. for J. H. H. Parke's L. D., . . . . .	33 51	Cincinnati. Ch. of the Messiah, add., Jas. Treasurer, Esq., . . . . .	5 00	
Rochester. Two sisters, . . . . .	2 00	“ Walnut-st Christ'n Ch., to make Elder Thurston Crane a L. M., . . . . .	30 00	
NEW-JERSEY.		“ Rev. G. W. Winnes' Church and Society, . . . . .	4 00	
Bloomfield. Two friends, \$10 and \$5, . . . . .	15 00	Fulton. Presb. Ch., in part, . . . . .	3 80	
Patterson. A friend to the cause, . . . . .	1 00	“ 3d Presb. Ch., add., . . . . .	18 00	
Madison. Jos. S. Sayre, . . . . .	5 00	Oberlin. Additional, . . . . .	1 88	
PENNSYLVANIA.		Wakeman. Cong. Ch., in part to make Rev. Jas. M. Van Wagner a L. M., . . . . .	7 00	
East Smithfield. Samuel Farwell, . . . . .	1 00	Bellevue. Additional, . . . . .	1 00	
Philadelphia. 1st Presb. Church, add. from the Ladies, . . . . .	18 00	Mansfield. Evan. Luth. Ch., in part to make Rev. Simon Fenner a L. M., . . . . .	5 00	
“ Ladies of the 1st Presb. Ch., add., . . . . .	2 00	“ Presb. Church, . . . . .	2 80	
Carlisle. Sam'l A. McDowell, M. D., for L. M., . . . . .	5 00	“ A. T. Bates, for L. M., . . . . .	5 00	
Wilkesbarre. V. L. Maxwell, Esq., for L. M., . . . . .	30 00	“ Mrs. Rachel Dickey, for L. M., . . . . .	5 00	
York. Mrs. General Spangler, \$5; C. A. Morris, \$5; Luke Rouse, M. D., \$2; Mrs. Margaret Spangler, \$1; Jacob Hay, M. D., \$1; P. A. Small, \$2, . . . . .	16 00	“ A. L. Grimes, for L. M., . . . . .	5 00	
MARYLAND.		“ J. P. Drennon, for L. M., . . . . .	5 00	
Baltimore. Chas. W. Ridgeley, to make his son, Thos. Hopper Ridgeley, a L. M., . . . . .	30 00	“ S. P. Sturges, for L. M., . . . . .	5 00	
“ A friend, . . . . .	1 00	“ Cong. Church, . . . . .	19 85	
NORTH CAROLINA.		Columbus. Benj. Talbott, in full of L. M. for the Paris Chapel . . . . .	10 00	
Greensboro'. Cash, . . . . .	5 00	MICHIGAN.		
LOUISIANA.		Kalamazoo. Col. F. W. Curtenius, in full for L. M., . . . . .	25 00	
New-Orleans. John S. Walton, Esq., . . . . .	3 77	Alegan. Presb. Ch., in part to make Rev. Jos. A. Ranney a L. M., . . . . .	10 00	
KENTUCKY.		“ Bapt. Ch., in part to make Rev. A. J. Bingham a L. M., . . . . .	5 25	
Covington. 1st Bapt. Ch., to make Rev. Squire L. Helm a L. M., . . . . .	37 25	Grand Rapids. Cong. Ch., to make David Seymour a L. M., . . . . .	30 00	
ILLINOIS.		Edwardsburg. Cong. Ch., in part to make Sabbath-School a L. M., . . . . .	14 00	
Springfield. 2d Presb. Ch., in part, . . . . .	58 10	“ Wm. H. Starr, for Mrs. Mary Foster Starr's L. M., . . . . .	5 00	
“ Bapt. Ch., in part, . . . . .	3 50	“ H. H. Coolidge, for L. M., . . . . .	10 00	
“ 3d Presb. Ch., to make E. R. Ulrich a L. M., . . . . .	98 15	“ Others, . . . . .	9 60	
Griggsville. Cong. Ch., in part, . . . . .	40 45	IOWA.		
“ Bapt. Ch., in part, . . . . .	5 50	Denmark. Cong. Ch., in part to make Rev. Asa Turner a L. M., . . . . .	20 55	
“ Meth. Ch., in part, . . . . .	17 50	Donations in Rome, (Italy), for the mission church there:—Cash, \$5; from Rev. Mr. Forbes, \$77 50; Rev. H. Leyth, \$1; Mr. Kemble, \$1; Mr. Morris, \$2 50; Mrs. Ironside, \$2; F. Pearce, \$6; L. Terry, \$5; J. Edwards Clark, \$5; Anonymous, \$20 43; Jno. V. L. Fruyn, \$14 88, . . . . .	140 31	
Jacksonville. 1st Presb. Ch., to make John Adams a L. D., \$125 50; John Adams, to make his daughter, Mrs. Emily J. Bancroft, a L. M., \$30, . . . . .	155 50			
Waverly. Cong. Ch., in part to make Rev. E. Jenny and Rev. W. D. Sands L. M.'s, . . . . .	31 45			
“ Meth. Ch., in part to make Rev. Hardin Wallace a L. M., . . . . .	18 00			

## CONTENTS.

	Page		Page
Infidelity and Superstition, . . . . .	241	HOME FIELD:—	
St. Cupertin, . . . . .	244	Can the Romish become an American church? . . . . .	255
La Salette, . . . . .	245	German Mission in Savannah, . . . . .	260
FOREIGN FIELD:—		Mexican Mission School, . . . . .	260
Brazil, . . . . .	247	The Bohemians in New-York, . . . . .	262
Ireland, . . . . .	247	French Romanists, . . . . .	263
Belgium, . . . . .	248	MISCELLANEOUS:—	
France, . . . . .	249	The Coming Struggle, . . . . .	265
Spain, . . . . .	251	The Albigenses and Waldenses, . . . . .	267
Germany, . . . . .	251	Rome's Way of Getting Legacies, . . . . .	268
Geneva, . . . . .	252	A Lady Helper, . . . . .	269
Waldenses, . . . . .	252	Good Testimony in regard to Ireland, . . . . .	270
Sardinia, . . . . .	253	Professor D. C. Van Norman, . . . . .	270
Rome—Industry and Religion, . . . . .	254	Receipts, . . . . .	271



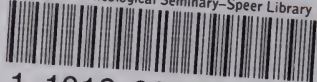


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